UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

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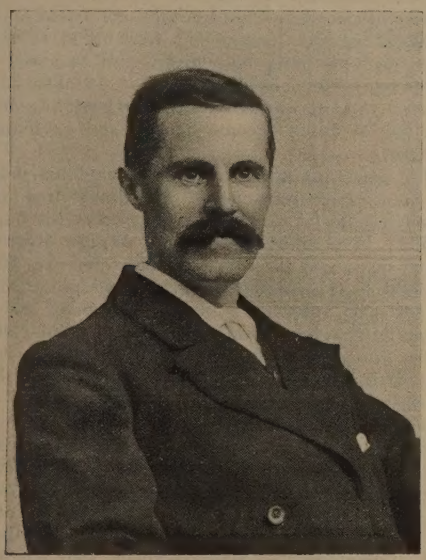

Rev. WILFRID HARRIS, M.A.

Formerly a Wesleyan; educated, Hatfield Hall, Durham University, taking degree B.A. (1888), M.A. (1893),—and at Manchester New College, London, 1889-92; Daniel Jones' Fellow, 1889-91; Hibbert Scholar, 1892-94; Minister, Longsight Free Christian Church, 1895-1900; Bolton, Unity Church, 1900-8; recently appointed minister, Unitarian Church, Adelaide, South Australia.

Farewell meetings and services were held at Unity Church, Bolton, Saturday and Sunday, January 18th and 19th. On the Saturday a large gathering of friends attended, and Mr. Harris was presented with a purse containing £72, and a revised version of the Bible, richly bound in full morocco, with illuminated inscription; and Mrs. Harris with a solid silver salver. On the Sunday afternoon over 450 scholars and teachers assembled in the schoolroom and presented Mr. Harris with 13 volumes comprising "The New Century New Testament," enclosed in leather case, and to Mrs. Harris a solid silver cream jug and basin of Queen Anne design; Mrs. Harris's class of boys presented her with a gold brooch, inset with pearls. The farewell sermons were preached to crowded congregations. On Monday, Jan. 20th, the Longsight congregation held a farewell meeting to take leave of Mr. and Mrs. Harris before their departure, and the British and Foreign Unitarian Association had a reception at Essex Hall, London, on Tuesday, Feb. 11th, to give Mr. and Mrs. Harris a denominational farewell and Godspeed; they set sail to Adelaide from Liverpool on Thursday, Feb. 13th. Mr. Harris's ministry has been marked by culture and refinement; he is an original thinker, with a striking way of putting things, and exercises an uplifting personal influence upon the people to whom he ministers. His sermon, "What did Jesus do to be saved?" in reply to Torreyism, was a remarkable utterance, and contained some daring statements of opinion. He has been an acceptable contributor to "Unity." We feel sure that the Adelaide Unitarians will find in Mr. Harris a very able exponent of their religious faith, and a worthy representative of their cause. We send hearty good wishes to both minister and people—for a bright and prosperous future.

"A little lower than the angels,"
Thou of old wast said to be;
Seek again that proud position,
If thou wouldst be blest and free;—
Free from baneful superstition!
Free from error's dire effects!
Free to follow at discretion
When enlightened mind directs.

—T. Barlow.

From "The Christian Register" we learn that a belated theologian of Pittsburg, U.S.A., seeks to revive and enforce an old law against blasphemy, and to arraign before the courts and punish Unitarians and others who, he says, attack the divinity of Christ. But the Rev. T. Clayton, a Unitarian minister of Pittsburg, replies that such a charge does not apply to Unitarians, for they believe in the divinity of all men.

We'll Sing our Trust.

We'll sing our loving trust in God,
  However dark the day;
For sure 'tis he who leadeth us
  Along our changeful way.
There cometh sun, there cometh cloud;
  But, whate'er may befall,
We still will follow after him
  Who leads us through them all.

We'll cheer our hearts, as on we go,
  With thoughts of those of old,
Who through their furnace-trials came
  Refined like precious gold.
Like Jesus, they, too, stood for truth,
  Though heretic with men;
Like him, they triumphed, though they died,
  And still they live again.

Not only in the far-off lands
  And far-off times they wrought;
The modern world has heroes too
  To lift its heart and thought,
These are the ones who dare to think;
  And, spite of hostile wrath,
They, for the progress of mankind,
  Hew out a grander path.

MINOT J. SAVAGE.

The Soul Wins.

By the Author of "Randal's Principle," "For All or None," &c.

CHAPTER III.

Jim McCracken avowed that he had been saved. In his darkest moments he had met a saviour. During his loose life he got into a ring of gamblers, who succeeded in getting from him all the money he had, and convinced him that he was also heavily in their debt. Driven to desperation, he had written home for money, and there came no answer. His tormentors threatened him with prison, and worse, if he did not pay; and in consequence he became so depressed that he felt strongly tempted to make away with himself.

He was just in that condition when he passed through the market square of C——, in which town he had lately been existing, and an open-air temperance meeting was being held. He had no intention of pausing to listen to what was being said, but the words of a speaker caught his ears: "'He wasted his substance in riotous living,' he gambled his money away, and when he had spent all—he began to be in want. In want of what, think you? In want of common sense, in want of his father and mother, in want of the old home." These were the words that struck his attention as he was passing by, and they made him stop and listen. And the speaker described a young man amongst drinking companions and gamblers, who robbed him of his money, and demanded more from him. He seemed to look straight at Jim as he spoke, and Jim felt chained to the spot. "Gambling debts are dishonourable debts, and ought never to be paid," are words that he heard. "The gambler cannot legally claim a gambling debt. The law does not allow him to sue. And why? Because money won by gambling is not considered to be gained honestly or honourably, and therefore is not recoverable at law. If any of you have fallen into bad ways and spent your substance in riotous living, let me urge you to turn and retrace your steps. Do not heed the threats of your drinking and gambling companions, they can do nothing if you will only depart from them and leave them alone."

"Is this true?" thought Jim. "I'll go and ask this man as soon as the meeting is over." He did so, with the result that all fear of prison fled from him; his feeling that he was in debt gave place to the conviction that the gamblers who had fleeced him of the money he had were in debt rather to him. He received good and kind advice, confessed his own wrong-doing, and in the end was urged to return home, and brotherly help given him to assist him to do so. He looked upon that speaker as his saviour. And it was true; for all who follow in the footsteps of Jesus become helpers and saviours, as he was.

"Eh, Jim, how thankful I am!" said his mother. "If I ever meet that man, I will thank him for being such a friend to you. Do you know his name?"

"Yes; he's called Mr. Randal Wray. He's such a kind man, and the finest speaker I've ever heard. I'm told he goes about lecturing and preaching on all sorts of subjects, and that wherever he goes people flock to hear him. And I don't wonder at it."

One thing Jim had not told his parents. As he was nearing home, a feminine voice accosted him in the dark, which startled him considerably:

"Is that you, Jim McCracken? Why, it's the wanderer returning, for sure. Ah, Jim, you've caused that mother of thine some heart-aches lately. If you've not come to bring some comfort with you, it will be a sore home-coming. For your mother's sake, Jim, why can't you be a good lad and be the pride o' your parents and the joy of your friends?"

It was Patty Bream. She was on the way home, and had caught him up and easily recognised him. Had they not been playmates many years? Would she not know him anywhere? Patty, about Jim's own age, had been very sorry when he disappeared from home, and she had often defended him against the gossiping reports that frequently came to her ears. Patty really had a tender feeling for Jim.

"My friends!" said Jim. "What friends have I? Who cares for me? I am not worth caring for. And when a man's got a bad name, he's likely to get kicks from everybody, and poor chance of holding his head up."

"Tut, tut, Jim. It's nonsense what you're saying. You have good friends at home. Your mother and father would do anything for you. And ain't I a friend? Have I given you a kick? Why, you're not half a man to talk like that. Now's the time for Jim McCracken to go and gladden his mother's heart, and to make up his mind to turn over a new leaf, and be as fine and good a man as anybody. You can do it, if you will. You are a poor, weak

thing if you cannot make a good fight to get a good name. Try! man. Make a brave effort, and you will win."

"Thank you, Patty. I think you believe in me."

"Believe in you: why shouldn't I? We were once like sister and brother, and I know you are not all bad. If you try to be straight, you can be."

"I am beginning to think I can. Will you help me, Patty, if I need help?"

"Of course I will," said she, "and be glad to do it."

(To be continued.)

What to Teach.

IV.—SELF-POSSESSION AND SELF-CONTROL.

How are we to make a good environment for our young people? In what ways can we make conditions favourable to the development of what is highest and best in every human being? These are questions of practical Christianity. It is the duty of all teachers, parents and guardians, to seek an answer to them.

Let us take a class of boys in a Sunday school as an illustration. Most of them are inclined to be orderly and attentive to their teacher, but two of them are so talkative and full of mischief that their influence makes the whole class disorderly. These two talk to each other, they talk to the next boys on either side; if they cannot attract the attention of others, they do it by nipping their arms, or by pricking them with a pin. When other boys would be quiet, these will not let them. A bad environment is thus created for all the scholars and for the teacher. And the whole school is more disorderly because of this class. Any boy in the class who wishes to be good and attentive finds it almost impossible in such company. If the whole class comes in for condemnation by the teacher or superintendent, the well-inclined boys have to share the disgrace, and it takes the heart out of them and out of the teacher, and they feel they get more harm than good in such company. And all because of two disorderly boys.

How can such a state of things be altered? The two boys are utterly lacking in self-control. They are not absolutely bad. They have much good in them. But they cannot resist the temptation to talk, to be in mischief for the sake of fun. Cannot resist? Well, they can be taught to resist. They can be taught that fire is a bad master, but a good servant when under control; that water is a great blessing if held in restraint, and most devastating as a flood; that a spirited horse, held with a tight rein, may render most valuable service, but if allowed to break loose from all restraint may become a great danger; and also that their own spirit, in like manner, rightly used, and kept in check by self-mastery, is capable of the grandest things; but, if permitted to act without any restraint, may be the sources of widespread misery.

We need to teach young people the importance of self-restraint. Do we possess, or are we possessed? Do our abilities govern us, or do we govern them? Are our faculties our property, or are we theirs? Do we possess ourselves, or do our propensities possess us? Such questions suggest much useful matter and fitting illustrations for instructing the young, if not those of maturer years. The angry man does not possess himself; his angry passion possesses him; it is his master, and he is its slave. The glutton does not possess himself; his greedy appetite possesses him; he is its victim, its slave. The boy who cannot keep himself quiet, who cannot resist his own chattering propensity, who cannot refrain from meddling and interfering, is the weak and helpless victim of his own propensities. There is no hope of his being anything else, unless he can be made to recognise his own condition and persuaded to assert his own mastery over himself. Though this is needful for his own sake, it is equally so for the sake of others. If he gains self-restraint, self-mastery, then he comes into possession of himself, and at once creates a more favourable environment for others.

We see the same thing in the home. A disagreeable and quarrelsome person there makes wretchedness for all the household, creates a bad environment for them, turns heaven into hell. What is to alter it? The attainment of self-restraint and self-possession, which means power to keep all disagreeable and quarrelsome inclinations in check, to rule one's own passions, and to be king on the throne of one's own will. Then hell may be turned into heaven.

It is important to teach that this power of self-government may be acquired by anyone. He who tries will succeed. If it be very hard at first, each effort makes it easier. By repeated effort, what was most difficult gradually becomes a habit, and habit makes anything easy. The truth of this can be illustrated in many ways from actual experience, so as to inspire the hope and certainty of success in all who are willing to try. Such emancipation from the thraldom is worth the most determined fight. It is a struggle for freedom, for victory over self, for the attainment of life. In thus working out his own salvation, the weakling becomes stronger, and by the improvement in his own manners and the creation of a different atmosphere and environment for others, he is also helping to work out their salvation, too.

Strength of body does not make a strong man. Even Samson the giant was the weak slave of appetite and passion. Strong will, determined resolution, self-command, self-possession—these make the strong and powerful character, the really strong man. But all who cannot hold themselves in check, who are themselves the playthings of their own inclinations and feelings—they are the very weak people, who cause trouble wherever they are, for—they are weeds in the garden, they are wild horses let loose.

Let us teach our young people how to become strong and brave characters. Let us show them how noble men and noble women became noble. Let us try to enable them to see how the saviours of mankind gained their saving power. Were they not always the self-deniers, the self-renouncers, the self-forgetters, the self-rulers, the self-possessors?

(Next month—FREEDOM.)

A Prayer.

O God, thou hast set us in the train of many martyrs and holy men; and given us, as author and finisher of our faith, one who offered himself up a living and dying sacrifice. We are not our own, but thine. Freely may we crucify our shrinking will, surrender ourselves to the uttermost claims of thy spirit, and seek no peace but in harmony with thee.—James Martineau.

If Jesus Christ is a man—
And only a man—I say
That of all mankind I cleave to him,
And to him will I cleave alway.
——— —R. W. Gilder.

Only the actions of the just
Smell sweet, and blossom in their dust.
—J. Shirley.

Religious Worship.

Man must worship; he can do no other. It is part of his nature to admire, to adore, to love.

The low man admires and loves low things; the high and noble man admires and loves high things.

The miser loves and worships money, and makes that his god; the sensualist loves and worships—self, and yearns after the fulfilment of selfish appetties and desires.

What is called religious worship is that which takes man out of himself to something better and higher. Even if it be the Beautiful, it is that kind of beauty which is grander than anything he finds in himself; or that which is perfect—it is a perfection far beyond his own attainment. He conceives a source from which all Good, all Truth, all Sweetness, Light, and Beauty proceed. The more he loves Goodness, the more he loves that Source of Good; his eager search after the Truth in all things brings him more abundant tidings of a Power which works through all things, in orderly and beautiful ways, and as he recognises these ways and methods he is impelled to wonder, to admire, to adore. The wonderful mechanism of the human eye, the marvellous structure and fascinating beauty of varied tinted flowers, the grandeur and majestic array of worlds upon worlds untold pictured in the vast spaces of the midnight sky, each moving in its own orbit, all keeping to their own bounds—these, and numberless other external wonders beyond man's power to create or control, do speak to him of a Being greater than man, or an Intelligence surpassing the capacities of the human mind, and of a Purpose even though it be so vast in its meanings as to seem hopelessly beyond all human ken.

But religious worship is more than this. There is a world within man full of even greater marvels, a universe within humanity containing wonders far surpassing any that the external material universe can show. If the material world of nature leads the mind and heart of man up to nature's God, the spiritual world within man lifts up his thoughts and elevates his emotions towards the Highest even more powerfully. For in that inner life of man is a vast sphere of moral relationships, a world of exquisite personal affections, of grand and noble sympathies. How wonderful the unfolding of an individual human mind, the development of personal character! How dependent upon the influences of minds and characters of other persons! And the family bond, with the graces of disposition and temperament which strengthen and make family life at once a condition of joy and peace, the home a sanctuary from danger, a haven of refuge, an abode of sweetness and light, where truest happiness, deepest comfort, and purest rest are found—what vast meaning in this! The thoughtfulness for others, consideration for others' needs—which this bond necessitates; the self-denial of the strong for the weak, of the healthy for the sick—which brings new life and hope and joy where these are most lacking and most needed: are not these wonderful? Here the little things make up the greatest happiness and build up the most perfect life. Here—all things work smoothly, harmoniously, when all things are done in orderly ways. Where there is no personal conflict, no friction of temper, but affectionate agreement, and peaceful relationship—it is due to small things being attended to rightly, each in its own place and time, trifling likings and dislikings being thought of and considered — in other words, right behaviour from each to each in all things; and this produces the truest fellowship, the most helpful and enjoyable companionship, a perfect society.

And what is there not to admire in such a fellowship? Not only the mother's love for her infant; but the sweet impulses of children, their fresh thoughts, their surprising questions, their flashes of spiritual vision, their wonderful sayings. The tender attachments of brothers and sisters, of mothers and fathers! the fond endearments, the yearnings for each other's good, and longings for each other's safety. All are gladdened by each other's joys, touched with sorrow by each other's troubles and trials. The heartrendings of separation and the delights of re-union speak of profound emotions that well up from unfathomed deeps. And youth and age, childhood, manhood, womanhood, commingle to one end—the making of truest life.

And the race is but one family, one fellowship, one vast society in this house for all, man's present world. The conditions of good relationship everywhere are the same. Agreeable and helpful intercourse is always dependent upon the same moral dispositions. Each must think for all, and all must think for each. "Love is the golden chain that binds in union sweet, according minds." What passionate love for humanity is manifested by reformers, prophets, saviours, martyrs! What grand thoughts in the minds of great teachers! How wonderful the discoveries of inventors! How marvellous the revelations of the investigators and students of science! Do not all these—love, justice, intelligence, aspirations after perfect society and perfect life—such as are found so richly in the world

within humanity, lead the mind of man to look for a Source of love, the Fount of justice, a divine Intelligence, and the infinitely Perfect? What amazing Love that is which is greater than all the love in all human hearts put together, and out of which it has all come! That perfect justice which inspires all men with the idea of right, and which fills men's minds with discomfort when they see wrong existing around them, is worthy of adoration. Humanity is ever seeking it. There is a Wisdom—an Intelligence which makes all men members one of another, which sets all things working together for ultimate good, which permits nothing to happen in vain, which brings good out of everything, and before which the wisdom of the wisest, and the genius of the greatest human minds are but as the prattling of infants repeating an alphabet.

In the presence of the Infinite Wisdom, Justice, and Love, man feels how small he is. In his weakness the need of strength from the Almighty gives him a longing for divine help. In trial, affliction, failure, sorrow, and despair, he turns to that Power greater than man for Hope. And worship he must; he can do no other.

Was John Milton a Unitarian?

In the "Unity Almanac, 1908," a list of "Notable Unitarians" is given, including the name of John Milton. It is reported that an unorthodox minister of high repute has questioned the correctness of this. Well, it is easy to settle the matter by making sure what is meant by a "Unitarian," and then finding out whether John Milton held opinions that come under that definition.

What is the dictionary definition? "UNITARIAN —one who denies the doctrine of the Trinity, and ascribes divinity to God the Father only."—Nuttall.

"One who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster.

There is no dictionary definition that is contradictory to these two authorities now quoted. Whatever else the name "Unitarian" stands for, it means —denial of the doctrine of the Trinity and belief that God is one person only—the Father. Our clerical disputant is not likely to question that; if he did, he would have all the authorities against him.

Did John Milton deny the doctrine of the Trinity and assert there is one God in one person only? or did he not? There is quite a unanimous opinion amongst great authorities that he did. Dr. W. E. Channing, Lord Macaulay, Principal A. Gordon, M.A., Professor Bonet-Maury, J. R. Green the historian, Dr. Brooke Herford, only to name a few, testify to his anti-Trinitarianism.

Dr. Channing, in his famous Essay on Milton, says: "Milton declared himself an anti-Trinitarian, and strenuously asserted the strict and proper unity of God." And in what words did Milton so declare himself? Professor Bonet-Maury cites from Milton's Treatise as follows: "The Israelites under the law and the prophets always understood that God is numerically One, that beside Him there is no other, much less any equal. . . . Proceeding to the New Testament, we find its testimony no less clear, . . . inasmuch as it testifies that the Father of our Lord Jesus Christ is that One God." Surely John Milton's own words are decisive. Again, he says himself: "For my own part, I adhere to the Holy Scripture alone; I follow no other heresy or sect. If, therefore, the Father be the God of Christ, and the same be our God, and if there be none other God but one, there can be no God besides the Father."

The veracity of John Milton's own words, so definnite, unambiguous, and unmistakeable, stand well against our critic. All the literary witnesses named, and John Milton himself, are on one side, and the aforesaid critic on the other. With Channing, when writing of Milton, our readers may well "thank God that he has raised up this illustrious advocate of the long-obscured doctrine of the Divine Unity."

Radbod the Pagan.

(To the Editor of "Unity.")

Sir,—In your February number, on the first page, which seems to be page 13, you have a paragraph headed "Varieties," containing a story of a convert, who refused to be baptised on learning that it implied a condemnation of his ancestors. I can refer you to the original of this story. In the History of the Netherlands, in Dr. Lardner's Cyclopædia, on page 15, we read:

"Towards the year 700, the French monarchy was torn by anarchy, and, under the lazy kings, lost much of its concentrated power; but every dukedom formed an independent sovereignty, and of all those, that of Brabant was the most redoubtable. Nevertheless the Frisons, under their King Radbod, assumed for a moment the superiority; and Utrecht, where the French had established Christianity, fell again into the power of the pagans. Charles Martel, at that time young, and but commencing his splendid career, was defeated by the hostile king in the forest of the Ardennes; and though, in subsequent conquests, he took an ample revenge, Radbod still remained a powerful opponent. It is related of this fierce monarch that he was converted by a Christian missionary; but, at the moment in which he put his foot in the water for the ceremony of baptism, he suddenly asked the priest where all his old Frison companions in arms had gone after their death. 'To hell,' replied the priest. 'Well, then,' said Radbod, drawing back his foot from the water, 'I would rather go to hell with them than to paradise with you and your fellow-foreigners,' and he refused to receive the rites of baptism, and remained a pagan."

And a note gives "Vita Sti. Bonifacii" as the authority for this.—Yours faithfully,

A. D. TYSSEN.

59, Priory Road, London, N.W.,
January 26th, 1908.

For Social Service.

By Mr. RICHARD ROBINSON.

"A Christian Church that does not produce the specifically Christian Life is self-condemned." So said Charles Beard in his sermon at the opening of the first of our own National Triennial Conferences; and he went on to declare that those who lived this life would "care for no kingdom of heaven that cannot be begun here and now in the hearts of the wretched and degraded, and carried to its final triumph on an earth made pure and fair for men to dwell in." In a word, the specifically Christian life is the service of man, social service.

To do them justice the Christian Churches have usually recognised this, at least in theory, and as an individual ideal; but now they are fast becoming convinced of its necessity as a corporate responsibility of the separate congregations or Churches, and then of the organisation of churches or congregations known as a religious "body."

The growth of the definite and formal recognition of this fact has been extraordinary. To the Salvation Army belongs the credit of the first initiation of this social service as the specific work of the Church as a whole, not simply of particular individuals or classes of individuals within it.

The Christian Social Union followed some eighteen or twenty years ago, limiting its full membership to members of the Church of England.

Within the past two or three years the Wesleyan Methodist Union for Social Service, the Primitive Methodist Social Service Union, the Presbyterian Church of England Union for Social Service have been founded; also the Adult School, supported by the Society of Friends, has the same objects mainly in view, and our own National Conference Union for Social Service.

How do these Unions work? What is a separate congregation expected to do to take part in such work?

The activities already entered into on the part of these Unions are very various, as may be supposed, but a few main lines will be found to be generally adopted.

ORGANISATION.—The most workable unit is found to be, not a single congregation, but a collection of congregations within a given district, a large town and its suburbs for instance, and the towns in a given area with somewhat similar local circumstances, and accustomed to act together for Church purposes. Such a district has its local committee to which every congregation that desires it sends a representative, and in turn each district keeps in touch with the central organisation for information, encouragement, and stimulus.

STUDY.—The first duty which has been clearly recognised is to bring information as to how best to be of service to the individual members of the congregations and Sunday schools who are in great measure ignorant of the best ways in which they can help their fellows. For this purpose Reading Circles are formed with courses of study on various subjects, and lists of books are recommended for use by the leaders of the classes, and as text books for the classes themselves: see the admirable suggestions in the Manual of the Wesleyan Methodist Union (it may be obtained from Rev. W. F. Lofthouse, Friary Rd., Handsworth, Birmingham, price 2d.), and the series of five already issued by the National Conference Union (apply to Miss C. Gittins, 6, Salisbury Road, Leicester, free.)

INVESTIGATION into the conditions of life in the immediate neighbourhood of a particular congregation, or into a part of a given district. This is strongly recommended by most of the organisations, and tabular forms are issued of the kind of facts which it is desirable to ascertain, such as wages, rents, sanitary conditions of houses, conditions of employment, regular or casual, hours of work; a picture of the mode of life and the needs of the population of a particular neighbourhood can be ascertained in this way, and in no other with anything like accuracy.

Not much of this work seems to have been done by these Unions, or at least has not been made public.

GUILDS OF HELP.—This movement arising from a civic basis, has been greatly assisted by the influences of these Unions upon the members of the churches, and probably few better opportunities can be found for the Social Service Worker, than to become a helper in these Civic Guilds, or Leagues of Help, established in Bradford, Halifax, Sheffield, Manchester, and about thirty towns in England.

This will perhaps suffice to show some of the ways in which the Social Service Unions of the Churches are working. Among the activities of particular Unions may be mentioned the formation of Consumer's Leagues for the purchase of the products of fairly paid labour only, and the discouragement of such dangerous trades as lead glazed pottery; the support given to the Sweated Exhibitions and the whole Anti-Sweating movement by the Christian Social Union and others.

Anyone desiring further information on this subject may apply to the Editor of this paper, and the writer of this notice will endeavour to answer any such questions in the columns of "Unity."

CHURCH MEMBERSHIP.—A Unitarian Church exists for the free and unfettered worship of the "One God the Father." No creed is imposed on its members. No doctrinal test is applied to those who would enter into association with it. Any person not under 18 years of age, may, on payment of a Registration Fee, be entered on the Church Register as a member.

CHURCH CONTRIBUTIONS. — Financially the Church is dependent on the free will offerings of its worshippers. There are usually no seat rents. Contributions may be made by one, or all, of the following methods: The Offertory taken at each service; promised amounts given systematically through the Envelope Secretaries; direct subscriptions or donations handed in to the Treasurer. Full particulars on application to the officers alluded to. It is hoped that all members, and those in sympathy with the Church will render whatever help they can.

—(From a Church Calendar).

National Conference Union for Social Service.

Crohamhurst, Approach Road,
Cliftonville, Margate,
January 29th, 1908.

(To the Editor of "Unity.")

Dear Sir,—May I, through your valuable columns, draw the attention of Unitarian preachers, laymen, social workers, class-leaders or teachers, who are earnestly working, in connection with our churches, for the welfare of their fellow-men, to the following syllabuses of Study on Social Problems of Modern Civilisation, which are now ready for issue by the above Union to all applicants:—

1. Introduction to the Study of Poverty.
2. Sweated Industries and Underpaid Labour.
3. The Feeble-minded.
4. The Housing Problem.
5. The Temperance Problem.

(Others in course of preparation.)

In addition, Lectures can be arranged, or Books obtained for applicants on loan, on topics interesting to all social workers, by application to the undersigned, at the above address.—Yours truly,

A. H. BIGGS, Secretary.

LITERATURE: "Was Jesus an Essene?" by Dudley Wright, with preface by Samuel George, 1/- net, by post 1/2. Power-Book Co., Wimbledon, London, S.W.—Mr. Wright answers his question in the affimative in six chapters, producing much evidence from the Gospel records, and from what is known of the Essenes, to support his contention. The evidence that Jesus was a communist and a vegetarian will not be welcome to many people. But in seeking truth the question must not be any other than this: Is it true? Those who want to know many such things concerning Jesus will find this book suggestive and helpful.

"The Transient and Permanent in Christianity," by Theodore Parker; 36 pp., 1d.; British and Foreign Unitarian Association, Essex Hall London, W.C. — This is a reprint of the famous sermon preached at South Boston, U.S.A., May, 1841, described by J. W. Chadwick as "a warm, rich, full, and glowing utterance," and it was an epoch-making deliverance in the history of Unitarianism in America. In this sermon Parker separates the permanent from what is transient. "No one can say his notions shall stand. But we may all say the truth—shall never pass away." Christianity "allows perfect freedom. It does not demand all men to THINK alike, but to THINK uprightly, and get as near as possible at truth; not all men to LIVE alike, but to live holy, and get as near as possible to a life perfectly divine." Though the sermon contains some "notions" that Parker himself outgrew, it is yet in advance of some Unitarians now, and it was present day "New Theology" spoken nearly 67 years ago.

What is Unitarianism?

UNITARIANISM teaches:—

The simple UNITY OF GOD in one person, the Father—and not a Trinity; that JESUS WAS A REAL MAN, the greatest and holiest of human teachers, but that he was not God; that MAN is the child of God, made of the divine nature capable of growing into the divine perfection, and that he is not naturally depraved; that SALVATION means health and soundness of man's nature, with consequent security from the danger and taint of evil, and not deliverance from impossible torments; that HEAVEN and HELL are what men make of their own lives, here and elsewhere—not separate places—that no hell can be lasting, no soul can be lost for ever, that all will ultimately reach safety in a heavenly state; that the BIBLE is the grandest book of religious literature in the world, its truth God-inspired, its imperfections due to its human authors, and that, like all other human records, it must be freely examined and judged on its merits; that there must be perfect freedom to seek the truth, for growth in knowledge—consequently Unitarians have no binding creed, but are always free to adapt statements of belief in accord with new light. Unitarianism is the real Christianity of Jesus, and not that of orthodox creeds.

—"Unity" Almanac.

The Good in Congregations.

Dr. Martineau's Testimony.—Said the late James Martineau in his old age: "At a crisis when many heads are dizzied and many hearts alarmed by the rapid changes in thought and in society, it may not be out of place for a veteran, himself not unaffected by them, to avow his unabated confidence in the Christian Congregation as the most beneficent of human institutions—the best guardian of the sanctities of life, and the asylum of its sweetest affections. On a wide comparison of the population within the churches and the population without, the former, I am persuaded, will be found to contain, in spite of its minority, by far the greater part of the conscience, the humanity, the purity, and the nobleness which are the cement of society and the backbone of national character."

There's a fount about to stream,
There's a light about to beam,
There's a flower about to blow,
There's a warmth about to glow,
There's a midnight darkness changing
Into grey,
Men of thought, and men of action,
Clear the way! —Chas. Mackay.

The fear o' hell's a hangman's whip
To haud the wretch in order. —Burns.

Man's inhumanity to man
Makes countless thousands mourn. —Burns.

Postal Mission Work.

By MISS FLORENCE HILL,
Hon. Sec. Central Postal Mission and Unitarian Workers 'Union.

In the last issue of "Unity" we made mention of a group of young men in Sierra Leone, who had shown great interest in Unitarian literature; since then several fresh letters have been received. I shall quote two of these in full, as they may prove helpful to other lonely thinkers struggling with difficulties. One letter runs as follows:—

"I have the honour of writing to you for the first time. I trust this letter will interest you, as it comes from one who for many years has been seeking for truth amid the storm and tempest of scepticism, not knowing where to find comfort. I was born in the city of Freetown, in the colony of Sierra Leone, on the West Coast of Africa, and was trained in a church of the old faith. It is no common matter to relax the grasp of education in matters of religion, but the power of reason and religion must rule, be whatever it may. Freetown is a city having many denominations. Here you find Roman Catholics, Baptists, United Methodist Free Churches, United Brethren in Christ (who come from Dayton, Ohio, U.S.A.), Seventh Day Adventists, Salvation Army. The Church of England, where I was for many years a member, is the largest denomination, having more churches and followers than all the others, except Mohamedanism, which is a religion with numerous followers. Though early education has influence, there were certain things, even when a boy, that I could hardly believe. We are taught that God is good, that He cannot sin, that He tempts no man, that He will punish everyone who sins against Him; but in the face of all this we read that God hardened Pharoah's heart, and then punished him for having a hard heart. I cannot believe this. . . . There are many other things that I cannot see clear to accept—the doctrine of Incarnation, the Trinity, the Infallibility of the Bible, the creation of the world in six days, the sun and moon standing still; when I consider all these things I come to think that I have taken a wrong road; and I can remember discussing with a friend the other day: he told me that I must not forget that there is an eternal hell reserved for all unbelievers. Of course, that did not arrest me a moment, for I do not consider God cruel. I was only too glad to see your name and address in the 'Unity' given me by my cousin, and also five Unitarian tracts. I did not know that there are some people in the world to whom I can show my doubts, and who can make them plain to me. Send me as many different tracts as possible, so that I can know more about Unitarianism and its doctrines, and be able to defend any opposition.—I am, yours truly, ———."

The other letter is from a correspondent in Freetown, who applied for literature in the autumn. He writes as follows:—

"It is with considerable pleasure that I acknowledge the receipt of the small packet of tracts sent by you. When I had finished reading them I passed them on to my friends. We are so glad to read them, and are only sorry you did not send more than four. From what we could make out of the four tracts, we would say that Unitarianism is just the Christianity that Christ preached. We have been striving for a long time to rid ourselves from sectarianism and dogmatic theology, for we have felt that such is not the religion of Jesus. We are tired of these "commandments of men," and we are glad that we are in touch with people who hold a free point of view in theology and religion. In Freetown, Unitarianism is unheard of—only creeds and dogmas that contradict reason. We are desirous of having information on Unitarianism; also a full line of tracts, for I want a good many for distributing among my friends, and another parcel for general distribution. I would like tracts on the following points: Incarnation, the Devil, the Trinity, the Bible, Atonement, the Deity of Christ, Everlasting Punishment, the Nicene Creed, Miracles, the Resurrection, and some literature to steady me in my belief. Please send list of books loaned and Unitarian periodicals. Thanking you in anticipation, I remain, yours sincerely, ———."

I hope that by giving publicity to these letters it may encourage others in Freetown and elsewhere to write if they are troubled in their mind on religious questions. They are sure of serious attention and a sympathetic hearing, and perfect, frank, and open discussion of these difficult problems.

Notes and News.

"Hinc Solon" writes concerning the words, "Unitarian" and "Unity," that "Unitarian" seems to confine the interest of the denomination to the oneness of the Deity,—"Unity" extends it to the human race.

The Rev. P. H. Wicksteed, M.A., is giving lectures on "Economics" to ministers and clergymen at University Hall, Gordon Square, London; the Yorkshire Unitarian Laymen's Club has met at Sheffield and listened to a lecture from the Rev. C. Peach, of Manchester, on "Religion and the Labour Movement," and at its next meeting, in Bradford, the Rev. H. D. Roberts ,of Liverpool, will lecture; at Nottingham a Social Reformation League has been established as the result of a course of addresses by the Rev. J. M. Lloyd Thomas on Social Questions; there is to be a Charles Darwin Centennial in Feb., 1909. Darwin was born Feb. 12th, 1809; Parliament was opened at Westminster by the King and Queen on Jan. 29th; on Saturday, Jan. 25th, at Lisbon, the King of Portugal and the Crown Prince were assassinated in a shocking manner in the open street; the second son of the murdered king, aged 18, has ascended the Portuguese throne as Manuel II., and has re-established the Constitutional Government his father had abolished; the late excitement concerning the New Theology is shifting to a

keen interest in "Modernism," otherwise Rationalism, amongst Roman Catholics; three companies of the Boys' Own Brigade movement in connection with Unitarianism have held a special religious service at Essex Hall, London, on Jan. 30th, in which Rev. F. Allen, Miss M. Pritchard, and others took part; anniversary meetings of the Brahmo Somaj have been held at Essex Hall, London, Jan. 25-26, Revs. G. Critchley, J. Page Hopps, and Dr. Ghosh officiating.

The Right Hon. Charles Booth, author of "Life and Labour of the Poor in London," has been compelled through ill-health to relinquish all work, and has resigned from the Poor Law Commission, of which he was a member. The Rev. J. C. Street, of Shrewsbury, is disabled for a time from work owing to illness.

The Rev. T. P. Spedding has had a twelve days' missionary tour in South Wales, with very good results, preparing for the Van Mission. The Rev. W. Copeland Bowie has been lecturing and preaching at Ashton, Marple, and Mottram, and speaking at other meetings in the north. The Van Mission campaign for 1908 begins May 21st. The British and Foreign Unitarian Association Executive is considering the question of appointing a Missionary Agent for Scotland, with superintendence of the Scotch Van work.

Another series of United Mission Meetings and Services have been held in February at Ashton, Mossley, Mottram, and Stalybridge.

The North Cheshire Unitarian S.S. Union held a successful quarterly meeting at Flowery Field, Hyde, on Jan. 18th, the Rev. F. W. Turland reading a paper on "Poetry in Sunday Schools." The Midland Lay Preachers' Association met at Birmingham Jan. 18th, Rev. J. Wood presiding, Mr. F. Taylor preaching a sermon on "Sympathy," discussed afterwards and criticised by the members; and the South Wales Lay Workers held a similar meeting Jan. 25th, at Pontypridd. The Unitarian Home Missionary College had its annual meeting at Manchester on Jan. 29th, and paid a well-deserved compliment to its Chairman of Committee, Col. Jesse Pilcher, by electing him president for the year.

The National Triennial Conference of Unitarian and Kindred Churches will be at Bolton, April 20-24, 1909; suggestions for the programme are invited by the Secretary, Rev. James Harwood, B.A., 105, Palace Road, Tulse Hill Park, London, S.W. Unitarians might suggest that a definite statement of Conference principles, clearly setting forth the distinctive mission of our churches, be decided on.

At Coalville the Rev. J. Morley Mills has given the first of a new course of special week-evening lectures on Jan. 15th. The Maidstone congregation added 40 new members in 1907, and increased the salary of the minister, the Rev. Alexander Farquharson, £25. The Highgate Unitarian Church has started a Forward Movement, including addresses from M.P.'s. Mrs. Morgan Whiteman, the minister's wife at Burnley, conducted service and preached in her husband's place on Jan. 26th, during his illness. The Mill Street Domestic Mission held special meetings on Jan. 30th to celebrate the completion of 25 years' ministry of the missionary, Rev. T. Lloyd Jones. The Rev. H. F. Short, of Crewe, challenged to debate Unitarianism with the Rev. F. W. Coulter, an orthodox minister at Ashton-in-Makerfield, accepted, but Mr. Coulter withdrew because Mr. Short does not believe the infallibility of the Bible. The Unitarian Free Church, Bradford, Manchester, is holding special meetings to celebrate completion of ten years' service of its minister, the Rev. W. E. Atack. The Peckham congregation has welcomed the Rev. Jesse Hipperson to its ministry on Jan. 30th. The Walthamstow Unitarian Church, under the Rev. W. H. Rose, has increased its membership over 30 per cent, and attendances over 50 per cent, during 1907, and its income over 100 per cent during the last five years. The Liverpool Sunday School Society celebrated its jubilee on Jan. 18th. The Social Questions Committee of the Manchester District Association organised two popular Sunday Evening Services in the Chorlton Town Hall, Jan. 19th and 26th, Rev. Chas. Peach being the preacher, with large attendances. Mrs. Broadrick has lectured on "Jane Austen" to the Rotherham Church

The Rev. W. L. Schroeder, M.A., has received and accepted an invitation to be minister at Halifax. The Rev. Dr. E. Thackray has received a welcome at Huddersfield, and the Rev. S. Burrows at Hastings.

At Killinchy, Co. Down, the Rev. Joseph Geary has resigned. The Rev. A. Hall, M.A., has received presentations from his late congregation at Norwich at a farewell gathering, Jan. 26th, and has been welcomed to his new ministry at Newcastle-on-Tyne, Feb. 5th.

The sad chronicle of deaths includes Mr. Chas. W. Jones, J.P., Liverpool, ex-president British and Foreign Unitarian Association, treasurer Manchester College, Oxford, treasurer Ullet Road (Unitarian) Church, Sefton Park, Liverpool, died Jan. 23rd, aged 66; Miss Booth, Liverpool, Jan. 16th, aged 85, cousin to the Rt. Hon. Chas. Booth, London, and member Ullet Road Church; Mr. Wm. Grainger, journalist, Birmingham, of the Moseley Unitarian Church, Jan. 13th, aged 59; Mr. and Mrs. J. Culwick, of the West Bromwich Church, Jan. 17th and 29th; Mr. Wm. Banks, Newport, Mon., aged 77, once Unitarian minister at Blackburn, and active Unitarian up to his death; Mr. Chas. Hibbert, J.P., of Birkenhead, formerly of Godley, Hyde, Jan. 20th, aged 72; Miss Pinnock, Newport, I.W., Jan. 25th; Mrs. Russell, wife of Rev. E. T. Russell, B.A., Glasgow, Jan. 28th, aged 57; Mr. Travers Wood, Swansea, Jan. 28th, aged 74; Mrs. W. Davies, Aberdare, Jan. 31st, aged 36; Mr. James Graham, of St. Vincent Church, Glasgow, Jan. 18th, aged 62; Major Sydney Coppock, treasurer, Macclesfield, King Edward Street Chapel, Feb. 7th, aged 55.

It is reported that the Welsh Orthodox Churches lost over 3,000 members in 1906, backsliders following the Evan Roberts revival of 1904-5.

House rents in London, at ratio of 100, compare with Liverpool 65, Manchester 62, Bradford 59, Leeds 56, Hull 48, Preston 48, Macclesfield 32.

The "Inquirer" harps on Spiritual Life v. Doctrine, saying those "who dread a denominational name 'think' that we ought to devote our energies to spiritual matters, leaving our doctrine to develop as it will." But can doctrine develop at all if no thought be given to it? And is spiritual life possible without thought of doctrine? Can a man love God unless he has a doctrine that God is lovable? The belief about life decides what kind of a spiritual life shall be. The spiritual life depends on the belief. And if the Unitarian doctrines of God, man, life, and destiny are the grandest yet conceived, they will inspire the grandest spiritual life. Why confuse people's minds by making life and doctrine separate and antagonistic?

Mr. George Meredith, novelist and poet, celebrated his 80th birthday, Wednesday, Feb. 12th. Miss Nightingale is to be honoured by London conferring upon her the Freedom of the City, for her philanthropic services in alleviation of suffering. There were in 1906, deaths from suicide in the United Kingdom—2,655 men and 797 women.

The meetings of the British and Foreign Unitarian Association, of the Sunday School Association, and of the Ministerial Fellowship in Liverpool, Feb. 20-21, held after these notes were printed, will be referred to in next issue.

There's a fount about to stream,
There's a light about to beam,
There's a flower about to blow,
There's a warmth about to glow,
There's a midnight darkness changing
Into grey;
Men of thought, and men of action,
Clear the way. —Chas. Mackay.

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